

The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1934



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THE

AUGUST, 1934

PRICE TWOPENCE

CHRONICLE



A CALL TO ADVANCE
A YEAR'S WORK—SOME ACCOUNTS OF
HAPPENINGS AT THE FRONT

LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The RegisterArrivals

Mr. A. Harold Gaze, Chairman of the Australian and New Zealand Committee, June 4th.

Rev. R. Robertson, from Coimbatore; Rev. A. E. Smith, from Kamalapuram, June 6th.

Miss A. D. T. Lawson, from Jammalamadugu, June 11th.

Rev. Noel B. Slater, from Changchow, June 22nd.

Dr. Dorothy Galbraith, from Shanghai, June 23rd.

Miss E. G. Walter, from Mbereshi, July 2nd.

Rev. and Mrs. W. J. V. Saville, from Mailu, July 5th.

Departures

Rev. and Mrs. E. H. Clark, returning to Kawimbe; Miss W. M. Bishop, returning to Mbereshi, per s.s. *Arundel Castle*, June 22nd.

Rev. L. Gordon Phillips, returning to Amoy, per s.s. *Vienna* from Venice; Miss D. H. Southgate, returning to Salem, per s.s. *Victoria* from Genoa, June 28th.

Rev. and Mrs. George Parker, returning to Bangalore, per s.s. *Elysia* from Marseilles, July 1st.

Births

PARRY.—On April 25th, to Rev. and Mrs. O. G. Parry, of Papua, a daughter.

BOX.—On July 9th, at Boxhill, to Rev. and Mrs. E. Shilston Box, a daughter (Eleanor Shilston.)

Marriage

DIXON—RUSSELL.—On May 2nd, at Mbereshi and Fort Rosebery, Dr. P. K. Dixon, of the Brethren Mission, to Miss Isabella H. Russell, of Mbereshi.

Wants Department

Urgent needs are Microscopes for blood tests, and Bandages of all kinds. Continual requests come for Typewriters, Gramophones, Records, Violins and Cameras. Other wants are at least one hundred copies (need not be quite new) of the Congregational Hymnary or Hymnal, tonic solfa editions of Sankey or "Fellowship," Blankets, Blanket Remnants, Skeleton for teaching purposes in hospital, Gauze, Lint, Babies' Socks, Caps, Vests and Flannel Bed-jackets, Woollen Caps and Cuffs in dark colours for men, Towels, Soap, etc.

All further details will be sent on receipt of postcard to Miss New, Hon. Sec., Wants Department, Livingstone House, 42, Broadway, Westminster, London, S.W.1.

With the Wants Department is incorporated the Literature Association for Missionaries. Would friends communicate with the Secretary as above if they have copies of magazines or weekly newspapers which they could post on to our missionaries. Many and varied are the requests from the field, and more help would be greatly valued.

Contributions

The following anonymous gifts are most gratefully acknowledged by the Directors: "For Work at Ying Wa College, Hong Kong," £25; E. M. C., £1 1s.; "Forward," £25.

Prayer Meeting

The Headquarters Prayer Meeting will not be held in August, but friends are asked to pray especially for "Swanwick" and all those leading during the conference to be held there during this month.

Why not have a Missionary Film Lecture in your Church?

Two very interesting Film and Lantern Lectures are available for use during the coming autumn: "Round the World with the L.M.S.," a rapid survey of the Society's work in all its fields, offers a series of pictures of vital interest. The lecture occupies one hour forty minutes, and is for adults.

"The World's Children," which occupies one hour, has pictures which hold children fascinated to the end. The following dates have been allotted to different areas under our District Secretaries:—

South-Western District, October 1st to 20th, write to Rev. R. Bartlett. Wales, October 22nd to November 10th, write to Rev. R. Griffith, at the Mission House. London and Essex, November 12th to November 30th, write to Rev. S. J. Cowdy, at the Mission House. Home and Eastern Counties, December 3rd to December 15th, write to Mr. A. J. Melloy, at the Mission House. Scotland, January 7th to 26th, write to Rev. Jas. I. Macnair. North-Eastern District, January 28th to February 23rd, write to Rev. S. Nicholson. North-Western District, February 25th to March 23rd, write to Rev. H. L. Hurst. London and Essex District, March 25th to April 13th, write to Rev. S. J. Cowdy.

Secure these lectures for your winter programmes.

Swanwick, August 18th-24th, 1934

It is impossible to say at the time of going to press whether there will be any places left at the Conference, but if you find you can come, do please write at once and see if your name can be entered.

Full particulars should reach all those who have registered between the 8th and 14th August. (Owing to the cheap ticket facility of a fare and a third for the return journey, we shall not issue Railway Vouchers.) If you have not received your communication by Tuesday, 14th August, will you please send at once to Miss Rutherford, Livingstone House, Broadway, S.W.1.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upward free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

A YEAR ABROAD

Being the August issue of "The Chronicle"
of the London Missionary Society 1934

A Call to Advance

The General Secretary (Rev. A. M. Chirgwin, M.A.) addressed to the Directors, at their Meeting in June, a profoundly moving Challenge to a New Forward Movement, of which the following is the substance.

I

IT is stated in the Plan and Constitution of the Society that its "sole object is to spread the knowledge of Christ among heathen and other unenlightened people."

No other object has ever been set before us. All that matters for us as Directors of this Society is whether we are doing that or not.

I have been thinking much about this lately, and one question has been coming to me again and again. It is this. Are we doing our part in the evangelisation of the world? In the areas for which we are responsible thirty-five million people live. Millions of them have never heard the message we exist to proclaim. I know that some of them, indeed thousands of them,

are being won for Christ every year. But the birth-rate is beating us. We are not keeping pace with the natural increase of the population. There are great masses of people in the areas for which we are responsible who are quite unreached, and their number grows. We, as Directors of this Society, have no other reason for our existence than the evangelisation of those uncounted multitudes. For myself the burden of this is heavy on my heart.

II

Secondly, there is the need of the world. The world's need for Christ is as desperate to-day as it has ever been. In the first place there are more non-Christian people



Drawn by]

The Great Commission, "Go Ye."

[Kingsley Cook.

in the world now than there were when the L.M.S. was founded. Because of the sheer masses of unreached people the missionary enterprise is at least as necessary now as one hundred years ago. But in the second place, new movements have arisen which are bidding for the allegiance of men. We are not alone in the field. New gods are being proclaimed, and our Christian faith is being either entirely neglected or utterly rejected. People are convinced that the sum-total of life must be reconstructed, and new programmes of world-rebuilding are being persuasively and successfully put forward. They are being advocated with something like religious and crusading zeal. If accepted by men they will mean, humanly speaking, the end of the Christian Church. Russia has given its reply and rejected Christianity. Other countries are making up their minds. Our faith is entering upon what is perhaps the fiercest fight it has ever known. It may be the end for us; or it may be the beginning of a new day. Christianity certainly has before it in the near future a life-and-death struggle.

It is my conviction that not one of these rival claimants can save mankind from rattling back into barbarism. The alternatives before the world are the Kingdom of God on earth or something very like hell. To save men from that there is nothing that I know of but the good news, the glorious Gospel of the Blessed God which it is our duty to proclaim.

But Christianity will not win unless there is something aggressive and even defiant in our advocacy. To hold our own is not enough; we must challenge the forces against us and in Christ's name advance. I believe that the L.M.S. is needed at least as much to-day as ever in its history. This is a crucial hour both for mankind and for missions, and I cannot avoid the conviction that for the sake of the human race the time has come for another great attempt to present Christ to men. The matter is urgent and requires haste.

III

Thirdly, there is the need of the home churches. A great call to missionary advance ought to be made to every generation. That call must be made afresh in the language of each generation if it is to reach its heart and move its will. No such call has been made to the churches of Congregationalism since 1891.

At that time four young men issued a manifesto. They were Arnold Thomas, Elkanah Armitage, Charles Berry, and Robert Horton. Horton was only thirty-five years of age at the time, and the others were only slightly older. They were young men and they spoke to the heart of their own generation. The call opened a new chapter in the history of the L.M.S. Many of our most distinguished missionaries went to the field in response to that call. A great host of people here at home found a new vitality in their faith and for many churches new spiritual forces were set free.

During the years that have followed, the missionary enterprise has been kept before the churches. There has been no failure of loyal service and generous support. But no great call has been made to our own generation to look with the eyes of Christ upon the world's need. Such a call is fully due. Quite apart from the need of the non-Christian world, for the very life of our home churches and for the sake of the men and women of this our generation, there should be no further delay. Here again the matter is urgent and requires haste.

IV

Fourthly, there is the need of the Mission Field. For several years the L.M.S. has been mainly engaged in consolidating the gains of the last generation, rather than in moving out to new evangelistic ventures. This policy of concentration of effort has had good and great results. Strong indigenous churches have emerged and splendid institutions have grown up which will provide the young churches with their future leaders. We want now to turn our attention to the vast unfinished task of town and village evangelisation. We need to put forth our maximum effort to preach Christ to the multitudes. But just when such an advance is supremely needed we are faced with the fact that our missionary staff has grown less. There are fewer L.M.S. missionaries supported by the home churches to-day than there were twenty years ago. Twenty years ago, when the war broke out, we had 293 missionaries on our staff. To-day we have 281. But the figures disguise an important fact, namely, that in 1914 only about four of our missionaries were supported by Government grants or local funds. To-day some thirty-two of our missionaries are not paid for by the Society. The result is that we have over forty fewer missionaries

supported by the home churches to-day than we had twenty years ago. That is a deeply disturbing fact. It is a very serious matter for the churches of Britain that there should be such a falling-off in the dedication of life for direct and aggressive evangelistic work.

V

It is my conviction not only that the time has arrived for such a call, but also that the churches of Congregationalism are well able to respond and to make a policy of advance possible. It is beyond dispute that we have not reached our limit in terms of men. The numbers of young men and women who come to us offering their lives for service abroad prove that. It is equally certain that we have not reached our maximum in terms of money. I am fully alive to the effect upon our churches of the economic depression of recent years. No one can work here at headquarters or travel up and down the country without being aware of it, and indeed being reminded of it every day. I take the economic position fully into consideration. But that pressure has fallen equally heavily on Methodists and Baptists and others.

I am trying to face the facts and all the relevant facts in the real world. Accordingly I have collected data relating to the missionary giving of the other Free Church denominations. I have taken the contributions from the British Isles for the Baptist Missionary Society, the Society of Friends, the Methodists, the English Presbyterians, as well as the L.M.S., and in order to get a normal figure I have taken the average of the last three years for each denomination. I have had the figures checked by the accountancy department in order to see that they are properly comparable. I have further had the figures checked by the Home Secretaries of the various societies named. Moreover, I have assumed that, so far at

least as the Methodists, the Presbyterians and the Baptists are concerned, church membership means approximately the same thing. On that assumption I have worked out the average missionary contribution per church member for the various denominations.

The average contribution per church member in the Society of Friends is 25s. 8½d. per annum; the average contribution per church member amongst Methodists—i.e., Wesleyan, United and Primitive taken together—is 10s. 10d. per annum; amongst the English Presbyterians it is 7s. 9d. per annum; amongst Baptists it is 6s. 0½d.; amongst Congregationalists it is 5s. 7½d. It is further to be remembered that many Baptist churches, especially the Strict Baptists, send their missionary contributions to other Societies, as well as to the B.M.S., such as the Regions Beyond Mission, and the China Inland Mission, so that the Baptist average contribution is really larger than I have stated. Moreover, we in the L.M.S. receive some thousands of pounds a year from the Presbyterians, the Wesleyan Reform Union and others, so that our Congregational average contribution is really lower than I have stated.



The Lost Sheep.

Let me put it another way. Leave the Society of Friends out of consideration, and consider only the Baptists, the Methodists and the Presbyterians. The average contribution over three years in those three denominations per church member per annum is 7s. 10¾d.; in Congregationalism the average is 5s. 7½d.

If these figures mean anything at all they mean that we as Congregationalists are far from having reached the limit of our missionary giving. They mean that we *can* do better. They mean that if we as Congregationalists gave only as much as the average of the other three denominations, the L.M.S. would have £50,000 per year more than we have at present. It is almost unbelievable.

It means that if Congregationalists gave to foreign missions as much per church member as the other denominations that are most like us, the L.M.S. could add 100 new missionaries to its staff. That is to say, we could do all that the Survey Report asked for, and more. The Survey Report, indicated not only our responsibility, but also our possibility. That Report was drawn up with great care. It was the work of a responsible Committee working over a long period. It was solemnly adopted by this Board. Many people regarded it as indicating an ideal. I want to say that it sets forth the work that I believe we are called of God to do, and it sets forth also what is well within our proper financial capacity.

VI

It is necessary and it is possible for the L.M.S. to move forward, YET for the last three years we have been making reductions. In three years we have cut down our expenditure by £18,000, a sum sufficient to put nearly forty additional missionaries in the field. I know that we have cut away only the less essential things. We have tried to find some comfort in the fact that we have cut away whatever dead wood there was, and for the rest we have done the least possible damage, and we believe that we are now spending our available money in the best possible way. But the fact remains that our staff, both at home and abroad, both European and non-European, is to-day considerably reduced.

With all my heart I believe in the policy of balancing the budget. We simply must pay for our work; we simply must make income and expenditure meet. I had looked with eager hope and trust to the Three Years' Plan to give us a balanced budget, and I had done so in order that at the end of the three years we might begin a steady movement forward. I have wanted to balance the budget, not in order to set a limit to our work but in order that the way might be clear for advance.

Our root problem is not financial, it is religious. In that is our hope. For if our

problem is in the realm of religion then all the resources of God are at our disposal for its solution. But even though our problem is fundamentally spiritual, I am not asking *primarily* for a campaign for the deepening of the spiritual life of the churches. I do not think we deepen our religious life by organising a spiritual campaign. I believe that men find deeper levels of spiritual power when they launch out together on some great, daring enterprise for Christ. The deepening will come as we do God's will and lose ourselves in spreading the knowledge of Christ.

In the same way, I am not asking primarily for a campaign for money. I have something else on my mind. I am concerned for the progress of God's work and for the winning of men. It is my conviction that the time is ripe. I believe that this is God's will for us. Such a move will, I am sure, release the pent-up spiritual forces of our churches, and will renew their life and lead them out into power and new effectiveness. It will also enable the L.M.S. to undertake a new religious venture, a great attempt in this generation to win for Christ the men and women in the areas for which we are responsible. I am not asking that we should blindly undertake new responsibilities, and add new deficits to existing ones. I am asking that we should balance our budget by going beyond it, taking our present need in our stride, adding to our missionary staff, not reducing it—in a word, going out on a great new evangelistic crusade just because of the urgency that is in our hearts.

There are the multitudes in every land needing supremely the glorious Gospel. In our churches are the barley loaves and the few small fishes. In the midst stands One Who can feed the waiting throng if only the bread and the fish are put into His hand.

In the face of the sole object for which as a Society we exist, in the face of world need, in the face of God's purpose for us, in face of our unquestionable capacity—I ask, "What are we going to do about the evangelisation of the world?" God must break through. Are we willing that He should break through in our persons?

L.M.S. PROJECTS IN PICTURES.

In the next following issues of this magazine, i.e., from September to December inclusive, there will be a series of pictures constituting a Pictorial Survey of the chief projects of the London Missionary Society in its various fields of service. In September the work in India will be the subject, and each field will follow in turn. The September issue will coincide with the study of Indian missions being undertaken by the British Missionary Societies this autumn, and also with the appearance of "Back to India," by C. M. and G. E. Phillips, the L.M.S. book of the year (Price 1s.).

India's Hopes

(For statistics see page 192.)

“THE impulse to witness to Christ’s power at this critical point in India’s history is stronger and more widespread than I have ever known it before.” In these words the Rev. Godfrey Phillips sums up the impression left upon him by his visit to the Indian field. Never have there been reports richer in their account of the many institutions by means of which evangelising is carried out in the field. There is evidence from every part of the field that the missionaries and their fellow-workers are ready to advance, and that there is, in the old words, “a sound of a going in the tree tops.” From such reports it is hoped that much material will be found for *The Chronicle* from time to time.

The outstanding facts in our Indian mission are these:—

The process of Indianisation, especially in Travancore.

The new plans for co-operation between the different societies, and, most of all, a rekindling of the passion for evangelism. Nowhere is this more evident than in those parts of the field in which the work among outcastes has led to a new movement among the Sudras.

There is everywhere a growing conviction among the Christian people that they have the secret of hope for their country, and the Christian Church is becoming alive to its calling in a new India.

* * *

For Bengal Boys

Of the hundred boarders in the Union Boys’ High School, Bishnupur, ninety are Christians. The total number of boys in the school was 292, of whom 129 were Christians, 140 Hindus and 23 Mohammedans.

In the record of a very happy year, mention



On a bed of spikes—Hindu beggar-ascetic.

may be made of the way in which the boys had their minds turned to the task before the Indian Church for the future. The Principal, in speaking to the boys, turned to the south-west and said that he had been informed that from the school in that direction right down to the sea there was not a single Christian, and he held before them the vision of the school taking part in the evangelisation of that area. Already members of the staff with boys to help them have begun this work.

When the news came to the school of the recent earthquake in Bihar, the boys cut down "tiffin," so that they might send relief to the stricken people. All the staff of the school, even the sweepers, joined in this.

* * *

In the Calcutta villages

The year 1933 saw the beginning of a comprehensive scheme of rural uplift work in the south villages, and a simultaneous attempt was made to meet the main needs of the villager. There is now hardly a single department of this life—economic, health, educational, moral, spiritual—where he may not come into effective personal contact with a missionary worker. Rural Bengal is the victim of three of Nature's scourges—disease, drought and flood—and the first of these is the most difficult to combat. A tribute of gratitude is due to the doctors from the School of Tropical Medicine in Calcutta, along with whom our missionaries have been engaged in fighting against disease.

When all the work done in our Calcutta area is compared with the needs of that great city and the villages around it, it looks painfully small. But its quality is worthy of all praise, and its schools are said by Mr. Godfrey Phillips to be in quality unsurpassed by any of the Society's work in India.

* * *

More pilgrims than ever

Good news comes from Benares of the work amongst pilgrims carried on by Mr. and Mrs. Jackson and Mr. Das, their Indian colleague. They are confident that a fruitful evangelism can be done in Benares to which pilgrims come with a great spiritual hunger. Largely owing to the special facilities given by the railway companies, the stream of pilgrims grows ever larger. It is significant that the students of the Hindu

University close by, use the river for boating as Oxford does the Isis, or Cambridge the Cam. They live in an entirely different world from old Benares. There are more pilgrims, but the old superstitions are weakening.

* * *

The lepers of Salem

To rid the city of leprosy a great campaign has been carried on, and a house to house visitation is being made. Mrs. Hatch, with a doctor and nurse, visited about 2,000 houses in one suburb, and registered the number of lepers and their addresses, so that they might get treatment. New clinics have been opened, and much is done to help these sick people. There are about 1,000 lepers in Salem alone.

Dr. F. W. Norwood, of London, visited Salem, and his visit was an outstanding event of the year. We have had great lecturers and eloquent lectures, but never have we had anything to surpass his address on "Can we Conquer War?"

There were about eighty graduates present, among the great audience in the Foulkes Hall, and there is no doubt that Dr. Norwood helped to produce a Christian outlook and spirit in the assembly. The "Grand Old Man" of Salem, Rao Bahadur Viziraghavachariar, said that he had never heard anything like it before in Salem. Dr. Norwood's addresses to the Christians had a like effect in the Church and High School. His visit was an inspiration.

* * *

Future leaders

"In Salem," writes Miss Mummery, "we have a strong and devoted band of Christian women teachers (twenty-five in day schools). I think every one of them feels her responsibility to present Christ to her Hindu pupils. They willingly come to classes and group discussions where we study the Bible together, and some do really hard work in preparation for leading study groups.

"There have been only three Biblewomen working in the town this year, but the response of the caste Hindu women whom they teach in their homes has been cheering. One of the first things I was asked to do in the New Year was to prepare some short prayers that a family of Mahratti pupils could use daily in their worship when they read the Bible together."



The Story of the Prodigal Son.

One of the posters used for preaching in the villages. Drawn by Mrs. Evan Rees.

“Brough Road,” Erode

The school for low-caste girls has combined with the school for caste Hindus. The result is a really good school in which outcaste and caste children, including Brahmins, meet without difficulty, a thing that would have been impossible a few years ago.

This school has been held till recently in a small, dark and inconvenient building which we took over from the Lutherans many years ago. As no Government grant is being given at present for new buildings, we despaired of ever being able to build. Recently, however, we have managed to sell this building as the site is a valuable one, and with the proceeds a modern and airy building has been erected on mission property between the church and the hospital on the main road, now called “Brough Road.”

* * *

Five churches built

Four new churches have been built during the last year and a quarter, at Veeranampalayan in the Kangayam circle; at Ingur in the Chennimalai circle, at Chennimalai itself, and at Tudapathy in the Perundurair circle. The last of these is not yet quite finished. The Erode Local Committee has a fund for village church building, and from that it makes half grants towards the cost of building. There is a great desire among the people of the older villages to build churches, but unfortunately the enthusiasm for building is far out of proportion to the regular support of the ministry. A fifth

church which has been opened during the past year is that at Bhavani. This was under construction for over two years. The work was in the hands of the pastor, Rev. J. P. Thangamuthu, who was very determined to get a church building adequate for so important a centre as Bhavani. The Tamil Committee gave Rs. 1000 (£75) out of its balances towards this work.

* * *

A school that will not shut

The Coimbatore High School was the one chosen from which the Society would withdraw its support, not on the grounds of any inefficiency, but because it seemed likely that this school might have a better chance than others of maintaining itself by local support. There is good hope that this will be realised. Many of the non-Christian old boys have shown a generous loyalty, which is the best possible tribute to the good work which the school has done. Still more striking is the fact that some of them have expressed their desire that the Christian character of the school should be maintained, and Scripture instruction and Christian prayers continue as before. The citizens of Coimbatore are accepting responsibility that the L.M.S. has carried for many years.

* * *

Madras and music

We are doing our best to encourage Indian music in the school. It will be a tremendous help to a more worthy kind of

worship in the Indian Churches if we can teach the girls a love for, and a knowledge of, the Indian tunes, which fit in with the spirit of worship in India incomparably better than the English tunes to which, alas, so many Tamil hymns are set, thereby "murdering" both the Tamil and the tune. At present we ourselves still use English hymns in our own chapel worship, although the rest of the service takes place in Tamil, for two reasons: First that, owing to our variety of languages, and to the ultra-anglicisation of Madras, the majority of day scholars know even less than the boarders about indigenous music; and secondly, that there is still not nearly the same variety of feeling, of breadth of outlook expressed in the average Tamil lyric as is to be found even in very simple English hymns. We need some real poets and musicians in the South Indian Church—many of them.

* * *

Singing as a bond

Mr. Rumpus of Cuddapah gives an account of the attempts to win the Sudras, the caste farmers in the villages, for Christ. In one visit paid to a Sudra village, an event which might well have a symbolic value took place. The Christian band was singing a hymn as an invitation. The Mala members of the band had a hymn-book. As they sang the hymn, a Sudra quietly came down and sat by the side of the Mala, Timothy, in order to see the words of the hymn. Then a Brahmin, not to be outdone, also joined the group on the ground, singing as best he could. Thus there was a strange spectacle, seen for the first time in the caste village, of an Outcaste, a Reddi, a Naidu and a Brahmin all sitting shoulder to shoulder on the ground singing hymns to the glory of Jesus. To those who know what caste means in South India, this is a miracle.

The wide spread of the movement among new caste people makes the old caste Christian braver. One caste Christian of very good character but afraid of caste trouble, had so far never openly communicated with Christians of outcaste community. But during the campaign he was stirred in his soul, he took for the first time communion with the rest of the Christian outcaste community, and then openly in the bazaar he confessed his faith in Christ and his allegiance to Him, saying before the rest of the caste people of his village: "You may ostracise me, you may say that I have lost

my caste. I do not care. I have partaken of the blood and body of my Lord and Saviour. I can never go back now."

* * *

Jammalamadugu fellowship

Gradual withdrawal from certain work in the town has threatened us with a loss of contact with a number of Hindu friends. To remedy this defect, a branch of the International Fellowship was started. Our motto is "Under Heaven One Family," and we are striving to bring about a closer relationship between the members of the various communities.

One main line of action is rural reconstruction work. Under the auspices of the International Fellowship we held a Scouts' Reconstruction Camp at Moragudi (a village notorious for its crime and filth) where a number of Scouts from our Community School at Cuddapah united forces with Scouts from the Campbell Middle School of Jammalamadugu. During the four days in camp our main projects were, two bore-hole latrines, a couple of hundred yards of road construction, and the cleaning up of village streets. It was good to see Brahmin, Mohammedan and Christian boys and masters with pick-axe and spade working together.

Cleaning up villages when people are not particularly anxious to have them cleaned is by no means an easy task. It is exceedingly difficult to get people to conform to new ideas of cleanliness. Patience, inexhaustible patience, is required!

* * *

In Bangalore Jail

Mr. A. E. Walden writes: "I have been privileged this year to be one of the non-official visitors to the Bangalore Jail, the only big jail in Mysore State, with about 1,000 prisoners, and also to be a member of the Municipal School Board which has charge of all the primary schools in the city; we have 7,500 boys and 4,000 girls actually attending these city schools. Working with non-Christians in such work inevitably draws us together spiritually. For example, in the jail work I have had a great deal of help from a Brahmin jail-visitor, a staunch friend of the prisoners, who has organised a branch of the Discharged Prisoners' Aid Society. He has even helped in obtaining Christian literature for the Christian prisoners, and in arranging for Christian song services for all prisoners willing to attend them."

Travancore's generous act

Proposals of far-reaching importance were made in Travancore during the year. The visit of the Foreign Secretary was the occasion for many deeply moving evidences of the faith and hope of the great Church. Between 1923 and 1933 the Christian community in Travancore increased by twenty per cent. There is a great attachment to the L.M.S. among the Christians, and this gratitude was expressed not only in words but in great liberality. In the financial difficulties of the Society the Church Council suggested the raising of a voluntary fund to help, and the gifts altogether reached a total of £372. A great wave of love and affection has swept over Travancore as it realised that the beloved "Mother Society" was in danger of having to reduce its work.

"Beyond the ranges"

The area of the Quilon district is calculated to be 850 square miles, and there are only forty congregations, one for each area of about twenty square miles. The total number of Christians in the district is about 8,500, ten to the square mile.

There are only a few places where human habitation is found, and the district is one of hills and dales and watery wastes and dense forests. It was amongst the down-trodden poor and destitute outcastes that the L.M.S. began its work. Civilisation, education and culture find no easy access to these regions. Their legacy of misery is multiplied occasionally by the attacks of epidemic and chronic diseases. Among them the work of the L.M.S. has made admirable changes, but there is much still to be done.



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Hindu pilgrims at prayer on the River Ganges.

[Atlantis-Verlag.



Celebrating Dr. Lawes

THE Papuan District Committee has resolved that there shall be a commemoration of the landing of Dr. W. G. Lawes at Port Moresby, by a special service and by the unveiling of a Tablet inscribed :

“On this site stood the house of the Rev. W. G. Lawes, of the L.M.S., the first white missionary to settle in Papua. He landed on November 21st, 1874.”

Miss M. B. Holder retires

After thirty-five years of devoted service at the Society's Headquarters, latterly as a member of the Assistant Treasurer's department, Miss Mabel B. Holder has retired from the office, and the company of her friends there is poorer for her going.

The Directors passed a cordial vote expressing appreciation for the past and good wishes for the future ; the members of the staff made an appropriate presentation, and many missionaries abroad have remembered with gratitude the care which through busy years Miss Holder has bestowed upon keeping their accounts in order and advising them of such gifts and grants as do sometimes come to cheer them on the way.

The members of the Society's Finance Committee at its weekly meeting in the office, can look back upon friendly aid consistently given by Miss Holder through many years, and her colleagues in the house will long profit by the memory of her sustained and steadfast labours.

Roger Price Centenary

Meetings were held on July 4th at Bethania, Merthyr Cynog, in Breconshire, to commemorate the centenary of the birth of the late Rev. Roger Price of African fame. Hundreds of people came to the little church situated in the heart of the beautiful Eppynt Valley. It was a memorable day. The three speakers were the Rev. Dr. Elvet Lewis, Rev. R. J. Jones,

B.A., B.D., of Cardiff, and the Rev. Robert Griffith, and the two Chairmen were the Rev. Professor John Evans, of Brecon, and T. Davies, Esq., London.

Roger Price was a contemporary of David Livingstone and the only adult survivor of the disastrous attempt to evangelise the Makololo people. The wonderful story of his life has been vividly told in a small biography by the Rev. J. C. Harris, of Beckenham. (Price 2d., postage ½d.) A story every lover of missions should know.

August 1st and Freedom

It was on Friday, August 1st, 1834, that the first great stage of negro emancipation in the British Colonies took effect. On that day all slave children under six years of age became free from the ownership of their masters. Older people were for a few years called apprentices.

But they had been redeemed, and the harsh cruelties of the uncontrolled slave system were no longer possible. John Wray of Demerara wrote in his journal that evening :—

“1st August. The glorious day is now past. About one million men and women who were slaves yesterday are free to-day. The complicated apprenticeship will, I trust, soon abolish itself.”

Some had prophesied that it would be a day of drunkenness and rioting. But the slaves crowded to church and spent the time in songs of thanksgiving. Wray's congregation was 1,200 or 1,300, with hundreds more outside. His belief in the futility of apprenticeship was justified. It had to be abolished, and on August 1st, 1838, emancipation was complete.

Plays and Tableaux

Plays and tableaux are being used increasingly everywhere, and the Society's Loan Department at Headquarters will readily co-operate with any friends able to use these methods of education. Full details will be sent on application.

New Forces in China

(For statistics see page 192.)

DURING the year a long visit was paid to Kao Wan, the biggest market town in the Yensan county, on the Great Plain of North China. There is no Protestant work there. We rented some rooms for a month, and did open-air preaching, market-place preaching, calling on folk, talking all hours of the day and night to anyone who dropped in. That was in April.

This is the last day of the year. I am on my way to Yensan to a second attack on the town, and am held up by snow. Mr. P'eng is back there on a second visit. I reckon that the four weeks spent there in the spring was a bit of the most worth-while work of the year.

Both the Chinese preacher and the missionary have long made up their minds that the old churches must do without them quite a lot in future, and new work must be opened, and Kao Wan has been their dream. A church will be formed there, though the problem of accommodation is acute.

* * *

The Institute Class at Tsangchow, under Mr. Jowett Murray, finished its training, and the problem arose how the members should be employed in the North China field. It is impossible to enlarge the present small Chinese staff (roughly one teacher and one Biblewoman to a population of half a million) by more than one or two unless the village churches make progress in self-support. It is suggested that if local self-support can be developed, groups of village churches may combine to support a preacher of the grade we have been training in the Tsangchow Institute, or it may be necessary to raise and train a regular order of lay preachers. This may be the future task of the Tsangchow Institute.

Among the many Committees on which Mr. Murray serves is the one which oversees the agricultural work. During the past year Mr. Liu has, under the direction of the School of Agriculture of Ginling University, grown improved cotton on our small experimental farm, and distributed the seed amongst Christian farmers of the district. The hope is that they will in turn distribute

the improved seeds from their own growing, and so raise the level of crops in their neighbourhood.

Liu has also in other ways sought to come to the rescue of those busy in agriculture. Agricultural shows were held in Siaochang and Tsangchow. The programme included an exhibition of farm produce and village arts and crafts; of exhibits illustrating improved methods of farming, of lectures, plays showing the need of social reform, and last, but not least, preaching the Gospel.

* * *

Anglo-Chinese College, Tientsin

"It is better to have one more good man on earth than an extra angel in heaven."—(Chinese Proverb.)

This is said by Mr. Longman to embody the spirit in which the new young Principal takes up his position in the Anglo-Chinese College. He is anxious that the students should face life as it is, and not merely as they would like it to be.

* * *

University Fellowship of Christians

Miss Myfanwy Wood, L.M.S. representative among Chinese students in Yenching University, Peiping, writes:

"September saw the full enrolment of students in Yenching University, a total of 815, of whom 560 are men, and 255 are



One of the coming leaders of the Christian Church in China. Rev. T. H. Kang, Moderator of North China Synod, Professor of the Theological Training School, Tsangchow.

women. Of these 681 are undergraduates, taking a four-year course leading to a B.A. or B.Sc. degree; 107 are post-graduates working for the M.A. or M.Sc. degree, and 27 are post-graduates in the School of Religion, working (a three-years' course) for the B.D. degree, or (a one-year course) for the Diploma in Religious Education.

"Twenty men and women students go out on Sundays to hold Sunday Schools in four near-by villages, and their Preparation Class is a weekly joy.

"There is a deeper note of earnestness amongst all students in Yenching this year, as shown by the whole of our University Christian Fellowship. This Fellowship, to which about two-fifths of the students belong, has expressed its purpose for this year as 'To know Jesus Christ,' and this purpose is the central theme for individual work, for group study and prayer, and for daily chapel."

* * *

Adventures with books

In 1933 the Co-operative Bookshop began business in Siaochang, though it was then not a shop but only a name. However, a shop was built for \$40 (under £3) and we moved into surprisingly convenient quarters in April—renting the adjoining room for 1s. 4d. a month from the Chinese. Fittings cost nothing, being transferred from Mr. Biggin's study, which was overcrowded and much benefited by the change. Another 'prentice was taken on, and the Chinese, rather puzzled, acquiesced for the fun of seeing what sudden windfall was around. The shop, however, is paying its way, and in this coming year the 'prentice should do the same, for he can now bind Chinese or English books in a fairly workmanlike fashion and make a good profit. It is not a freak, either, for we must have a binder to print the revised hymn-book, and that is one of the few pieces of work we can be sure of making a good profit on. It was therefore essential to be able to do the work in good time. The bookshop is separate from other missionary funds and must pay its way or cease to exist. The first year has given us about sixty "co-operators"—each of whom has bought at least \$3 (4s. 6d.) worth of books, and contributed twenty cents to the capital fund of the shop. The trade done is on the increase in a healthy way. Every customer is benefited by sharing in this enterprise. The best customers are hospital workers,

evangelists come next, and last are the school teachers. This shows that the salaries in the hospital allow most margin for purchases that are not necessities, that preachers have less, and that the pittance paid to teachers in country schools is quite inadequate for them to improve their mental equipment in this way.

* * *

Dr. Chou's brother

At Siaochang special evangelistic services were held in the hospital preaching-hall. A team of six of our preachers was used for this series of meetings, three of them giving their messages or testimonies each evening. It was during these meetings that, in an unexpected way, a man was led to become a Christian, who was perhaps chosen by God to fill the gap in our ranks caused by Dr. Chou's death. This was no other than Dr. Chou's younger brother, who had hitherto been opposed to Christianity. One evening, his sister being ill, he came to the hospital to find his doctor brother, who happened to be in the meeting. Rather than go and call him out of the meeting, the younger brother waited outside at a window whence he could see and hear what was going on inside. Something in the atmosphere of the meeting—the reverence and close attention of the listeners—struck him so forcibly that it gave him a sudden new sense of what Christianity meant, and in a moment changed his whole attitude towards it. From that time on he attended all the meetings, and the first impression was deepened into a sincere desire and resolve to be a Christian himself. He became a faithful attendant at Sunday worship and was obviously eager to follow Christ. Within a fortnight his elder brother, Dr. Chou, had been stricken by illness and died, leaving a widow and five children unprovided for; but even so great and sudden a tragedy did not cause the brother to falter, and he has held fast to the faith which he himself says came to him not from man but from God.

* * *

A woman presides

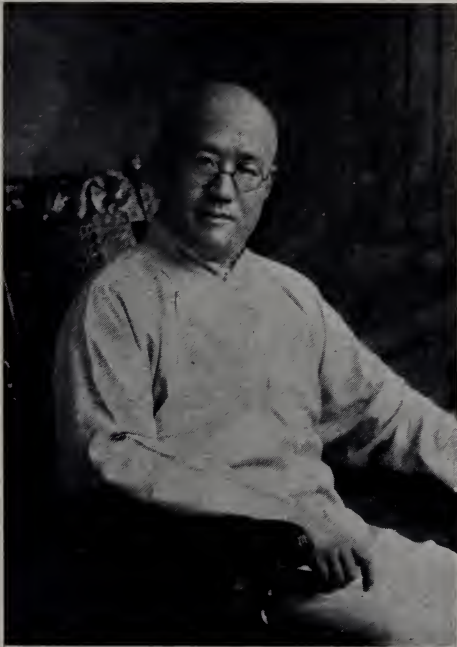
Arnold Bryson, of Tsangchow, was present at the ninth meeting of the National Christian Council of China, convened at Sungkiang near Shanghai in Kiangsu Province, more than 800 miles away. Chinese delegates were in a decided majority, and they came from widely scattered parts of the land.

This representative gathering was presided over with quiet dignity and the utmost efficiency by a brilliant Chinese lady, Dr. Wu, Principal of Ginling College, Nanking, who spoke English nearly as well as her mother tongue. No one present, and few women in any country, could have excelled her in the grasp of detail and the composure and tact with which she controlled the discussions. She was one of half a dozen Chinese women delegates, whose presence and gifts were a revelation of what Christianity is doing to emancipate womanhood in the Far East. Twenty years ago such a phenomenon was unheard of in the councils of the Church, and many would have thought it impossible of achievement. Yes, the leaven is at work in the huge mass, and it will go on irresistibly working "until the whole is leavened."

* * *

Young leaders

The Christian Church used to consist chiefly of "greybeards," but now the younger people are coming into prominence. Felix Wei, T'ang Yuen Kien, Wen Kwun San, Liu Yu T'ang, these are among the foremost business men of Hankow, generous givers and willing helpers, and T'ang is one of the three Chinese who, with three Britishers,



Rev. Cheng Ching-Yi, D.D., LL.D., General Secretary of the General Assembly of the Church of Christ in China.

form the Municipal Council and manage the affairs of this ex-British Concession; these are all members of the Griffith John Memorial Church, and all the younger ones are actually old pupils of Griffith John School, while the former scholars of the Girls' School also have much weight in the Christian community. This is some of our local effect of the connection between education and evangelism, on which subject the L.M.S. Report is just to hand.

* * *

The General Assembly

Arnold Bryson continues: "The General Assembly of the Church of Christ in China was held this time in Amoy. At present more than one-third of the Chinese Christians are now united in one Church, called 'The Church of Christ in China.' Every few years a meeting is held of delegates from the various synods in the country. As the Assembly was this time held in Amoy, I was asked to represent the L.M.S., and was thus privileged to attend as a delegate. To me and to many others that Assembly was full of meaning and full of hope. Delegates had come from all parts, some from the far-away interior had made a journey of six weeks! The Chairman was that outstanding leader, Dr. Cheng Ching-Yi, a true man of God, full of wisdom, tact and the spirit of Christ, as well as being a man of broad human sympathies. It was interesting to note that the Chairman and one of the recording Secretaries were L.M.S. people. By far the larger number of the delegates were Chinese, and the subjects dealt with covered a wide range of topics vital to the Kingdom of God in China. All the detailed arrangements made were excellent. Most earnestly would I plead for the prayers of all in the homelands for the leaders in the Chinese Church. They face a stupendous task, many of them face it with vision and courage."



Rev. Y. S. Tom, M.A., Moderator of the General Assembly of the Church of Christ in China, General Secretary of the Kwang-tung Synod.

The Year in Africa

(For statistics see page 192.)

What the car is doing

THE commencement of one's thirtieth year in Africa naturally makes one reminiscent, and looking back, though there have been many disappointments and set-backs, I am profoundly thankful that I was called to this finest task on earth, helping a primitive people to light, freedom and eternal life in the Kingdom of God.

I was requested to meet Mr. Cocker Brown at Dar es Salaam to bring him by car and thus obviate a delay for him of two weeks for steamer connections on the Lake.

Dar es Salaam is a thousand miles away, but it was a very interesting trip, along the old slave caravan route taken by our own L.M.S. pioneers who suffered such untold hardships. It was then a journey of three to five months to the Lake. I left Kawimbe on Wednesday noon, and by Sunday night was at Dar es Salaam, and back at Kawimbe with Mr. Brown the following week-end. I did the outward journey in four and a half days in comfort, by a fine motor road which had been constructed by expert engineers at a cost of some £100,000.

(From J. A. Ross, of Kambole.)

* * *

African boys at school

Scenes from the Chibemba version of the *Pilgrim's Progress* have been rehearsed for dramatisation. Evening recreation in the form of games, musical hours, and educational cinematography, has been popularly attended. Evening school, alternating with the social and recreational evenings, has been commenced. These activities are an attempt to fill the evening hours of the boys at school with influences of an uplifting nature.

One of the model houses for Normal students has been built. The boys themselves did this work under the instruction of a trained builder. They have had practice in all the processes connected with good and simple house-building. The training will help to stimulate them to build better houses for themselves in the villages. A new garden has been planned near the school; native methods of cultivation which are believed to be efficient were employed, and a variety of native root, grain and lentil crops sown.

(From Griffith Quick, of Mbereshi.)

Practising liberty

Miss Mabel Shaw, of Mbereshi, writes as follows on a crowded year:—

"We closed school in May with 130, convinced that we could not possibly take in one more when the new term opened; but at the end of the first week in August we found we had 145—we couldn't think how it happened, but something had to be done about it. We had already been severely criticised for overcrowding by a Government doctor. We built a sun-dried brick cottage for the teachers, about 200 yards from the school. It was a new venture with certain risks attached. So far all our teachers have lived within the closed compound; now they were given a house of their own outside. They have risen to the new trust placed in them; they are responsible for their own well-being at night; they have more liberty—they have to exercise greater powers of self-control; it is good in every way. Also it gives us two more school houses. We have eleven now with thirteen children in each. Another thing we have done is to make windows in the outside walls of the houses, looking out into the world, as it were. This was not possible at one time; the parents said it was unsafe, boys would lurk outside at night, and girls would hand out letters. The windows are there now, and have everyone's approval. There is no doubt about our 'going along.' The houses are now very light and airy; the windows have made an enormous difference."

* * *

A net-ball fight

"The school was wild with delight when the District Committee met. They played a net-ball match against the missionaries; the school played one day and lost by one goal—it was a well-fought game. The mission team consisted of four women and three men, Mr. Cocker Brown being one of them. The next day the teachers challenged them and they were out to win or die, and win they did. The rejoicing was great. From the cheering and yelling, the school might have been present at an international match or an American baseball game."

Old girls at work

"The old girls have been in close touch with the school through the weekly devotional meeting, and through quarterly letters. We hear of two in Barotseland running a girls' day school under the supervision of the French Protestant Mission; these girls were in the Catechuminate when they left school; they have since been baptised. Another girl, with a family of four, writes to ask if she may come back to school for a year to learn English, midwifery and to play the organ; her husband is willing to pay any fee I ask. The old girls in Mbereshi have asked me if I cannot give them some kind of work to do; I have suggested a continuation class on one afternoon a week. English, health talk, vernacular reading and debate, with cutting-out and sewing; it is to begin in the New Year. They are all very enthusiastic."

* * *

Tax-collecting incidents

"The administration of this district," says Mr. Freshwater, of Kafulwe, Central Africa, "is now under the official at Mpolokoso, a hundred miles away. My wife and I now remain the only Europeans in this district of over 2,000 square miles.

"Africans are now very poorly clad,

and many are in rags. I have had to turn scores away who came in search of employment. Likewise they have no market for their produce—salt, fish, rice, fishnet string and garden—unless they carry these long distances to European settlements. One local chief who used to pay his £20 for an elephant licence recently pleaded with me to sell me salt at even a cheap rate so that he could have his 10s. ready for his tax when the collector arrived. Numbers have not been able to find this 10s., and recently several batches have been taken to jail for default. This is punishment that does not help, for after release after a month's imprisonment they still have to find their tax money somehow.

* * *

Note from Serowe

Letsema Service.—This service, which inaugurates the ploughing season, was held in the church for the first time on Sunday, October 9th. The change from the kgotla to the church was made at the request of Chief Tshekedi, who wished to see the custom which was lifted from heathenism into Christianity by his father Khama, still further Christianised by being transferred from the tribal centre to the bosom of the Church. Nearly a thousand people attended the service.



Photo by]

Serowe.

A. E. Jennings.

Madagascar, the Isle of Martyrs

(For statistics see page 192.)

Memories of persecution

THERE were two thousand five hundred people in Amparibe Church, to commemorate the 72nd anniversary of its founding.

A fascinating story is told of how on the death of the Queen, 16th August, 1861, the twenty-five years of persecution ended, and that very night the scattered Christians came out from their hiding-places near and around and gathered for prayer in a house in the city at seven o'clock in the evening, and continued till daybreak. Within a month of that day, four churches were founded in the city, Amparibe being one of them, and W. E. Cousins was appointed as their missionary. He had recently arrived from England. He is still living in retirement in Oxford at the age of ninety-four. The meeting went on for nearly four hours, and the celebrations were continued next day. The congregation was thrilled as an old woman stepped to the front while the pastor told us she was when a little child one of the first of the little group to be baptised seventy-two years ago.

* * *

Sorrow's seed

The year opened with the week of prayer arranged by the Evangelical Alliance. The meetings began at 6 a.m., and were attended by not less than 250 people. A spirit of real devotion and a desire to know the will of God characterised the gatherings. At the close of the final meeting many bore testimony to the help they had received.

This spirit of prayerfulness has been the keynote of the work done throughout the year. Many difficulties have been met and overcome by prayer. The Pastor, his wife and children were ill for several weeks between April and June. For five weeks I had charge of all the town work. It was a joy to do pastoral work. Visiting the people in their homes meant a great deal to them and to me. It is a privilege to share the joys and sorrows of these folk; they respond very readily to practical expressions of love and sympathy. I am sure that lasting links of friendship were forged during those weeks of daily contacts with members and adherents of the Church. A further link in friendship's chain was forged when our little son Noel was called home. All the

Malagasy, both in town and country, shared our grief and carried our sorrow. We feel that we know them better than ever before, and we believe that out of this family bereavement many of the Malagasy have gained a truer conception of the love and grace of God as expressed in the Resurrection of Jesus from the dead.

A large percentage of teachers and catechists are holding on to their jobs, even though they do not in most cases receive full pay from their churches. It can be truthfully said that most mission workers in the country are on the poverty line, and many of those who depend entirely on the churches for their pay are living below the poverty line.

(From Rev. T. E. Buck, of Ambalavao, Madagascar.)

* * *

The Marofotsy

"My appointment as the first missionary to the Marofotsy tribe, and my arrival in Andriamena, as its station, on March 24th, have made 1933 memorable to me," writes the Rev. W. Kendall Gale, of Madagascar. "I hope that the decision of the L.M.S. to accept responsibility for that country will mean the addition of another astounding story to the history of the L.M.S. in many lands. Already the advancement of the Kingdom of Christ in that dark land is remarkable, so remarkable as to be almost miraculous, such as only the Gospel and the power of Christ could accomplish. In spite of the appalling conditions which prevailed (and still prevail out there) more than 110 Christian causes already exist among these terrible people. To summarise. First visit made in 1915 and one church founded. Furlough, 1916-1917. 1918, first pioneer journey to spy out the land, 19 churches started. 1919, influenza epidemic; all churches closed and journeys impossible. Real pioneering begun in 1920. Journeys taken in 1920, 1921, 1922, 1923. Furlough in 1924-1925 with only a little accomplished in the Marofotsy country. Back to Madagascar in 1925, and, with Mr. Raws as colleague to hold the fort in Anjozorobe and district, I was freer to pioneer, to wander at will and return to the station when I thought. Home on furlough in 1932, by which time the causes in the Marofotsy numbered a round 100. It would

be wrong to call them 'churches,' but 'causes,' 'infants in arms,' the people still in darkness, but with their faces towards the sunrising."

* * *

Some people who call

"We began work here with a district—Ambohidratrimo—the size of a London borough, and find ourselves now struggling with one the size of an English county," writes the Rev. H. A. Ridgwell, from Tananarive, the capital. "Then there were 29 churches and 3 schools; now we have 110 churches and 9 schools. In those early days London paid for everything, and gave us as fellow-workers evangelists in charge of five or six churches each. Now we have none, but work through local synods. Then the organisation was very simple, the pastors untrained, all life was simple, simple as a native house which consisted of a mattress, a cooking-pot and a rice mortar. One had time to study and prepare for addresses, and have leisurely talks with workers, good for their souls and our own; now we risk police regulations

in second-hand or third-hand motor-cars, and have leisure for nothing.

"The other day I jotted down a list of the day's callers:

1. Deacons from M——. Pastor neglected church and has had to leave, church badly divided.

2. Group of leaders of the church at A. A serious split over the election of a new pastor, one side working to get in a man utterly unsuitable and refused by local synod the permission to call him. Frustrated, the minority are appealing to Government to give them the building. (This affair has given hours of work and heartache.)

3. Secretary of Sunday School Committee came to talk over affairs of the organisation.

4. Young teacher seeking an appointment.

5. One of our district boys came for a letter of introduction to the High School.

6. Pastor came to borrow lantern slides.

7. Pastor leaving his church because of difficulties comes for advice.

8. A boy just released from prison wants a job."

* * *

Mandritsara, Northern Madagascar

It is a hundred pities that such a promising station, with all its possibilities, should still be vacant, and the tens of thousands of heathens without a missionary close at hand all the year round. In one sub-district there are over 20,000 people under the charge of the Malagasy evangelist. He has a hundred and one items to attend to, as there are many villages untouched where preaching stations should be opened at once.

At one village where we have had a preaching station since 1930, and the few faithful are putting up a school building at present, witch doctors and spirit-possessed persons joined hands to destroy our work by calling all the people to keep old customs and respect ancestor-worship. Heathen elders from neighbouring villages also attended these ceremonies. These visits were repeated on taboo days, and everything possible was done to frighten the Christians. There are hardly a score of believers in that village with its 300 population. But none would give up the Christian religion they adopted only as recently as 1930. They are still holding their Sunday services, and the school building is going forward.



A Malagasy girl pounding rice in imitation of her mother.

The South Sea Islands and Papua

(For statistics see page 192.)

Drought in the Cook Islands

ALL the islands in the group except two were visited in the year. Mr. Cater writes of one island:—

"We landed at Penrhyn on a Sunday afternoon late in September, and to our surprise found the vegetation very scorched, due to a long drought which had lasted nearly six months when we arrived there. Not only had the vegetation suffered, but the people had no water for washing or drinking purposes. True they had their coconuts to drink, and the sea water in which to wash themselves, but sea water is not ideal for washing clothes, and therefore it can be imagined how great was their excitement when at last the rain began. The first shower came while we were still at Penrhyn, and people came from their houses with jugs and cans to any and every pipe where a drop of water was obtainable—even a jug of water was valuable to those people. It would be almost impossible to imagine the excitement if one had not actually seen it."

* * *

An old quarrel healed

One of the most gratifying events of the year took place at Aitutaki during the months of July and August, namely, the return of the people of the Free Church of Amuri to the L.M.S. They left the Arutunga Church in 1915 (Messrs. Lenwood, Viner and Williams speak of interviewing the leaders of these people in their Report of 1916, page 29), and have been more or less antagonistic to their mother church ever since. The credit, if credit is due to anyone for their return, is due to our Tereora pastor and printer. He was visiting his homeland and his relatives, and, as is the custom in these islands, a pastor visiting another island is invited by all the Churches of that particular island to conduct their services on various Sundays. Glassie had preached in all the L.M.S. churches and the people of the Free Church of Amuri invited him to preach in their church. Glassie made use of the opportunity to ask the people to forget their old quarrels and reunite with the L.M.S. The Amuri people agreed to this, provided their pastor would be recognised by the L.M.S., and this was done.

Malua students fell trees

Some excellent work has been done during the year in experiments with Samoan timber. In these modern days the Samoans buy most of the wood from the local stores in Apia, and when any building or repair work is to be done in connection with the Church, it becomes a costly business. There is excellent Samoan timber in the bush behind, and discoveries are being made as to its usefulness. No method has been employed in handling the timber that could not be used equally well in any village in the country. A suitable tree is selected, felled, and cut into lengths that can be hauled down the bush track on rollers to the School compound. The ropes at present in use are some which I salvaged from the hold of the *John Williams*, where they were put as being of no further use. The great logs are rolled up on to a sawing platform, and by means of pit saws the boys saw them into planks.

(From S. G. F. Phillips, of Samoa.)



Sa'anga, the honoured Samoan leader and head of the Malua Institution.

Gifts from the Gilbert Islanders

It is not the tradition of the Gilbertese to be lavish in their gifts. A gift for a gift is their motto. This makes it all the more interesting to recall how the girls of the school came to the rescue of the lepers at Nanikai, Tarawa, the only leper station now in the group. The lepers wrote asking for hymn-books and Bibles. When the girls heard of it they brought a number of worn Bibles and hymnals, and had them bound by the bookbinders at Rongorongo, and the gift parcel, together with a letter from one of the girls, was sent on the *John Williams*. They also sent a sack of native string to a teacher's wife and her husband. The wife had been the girls' school teacher before her marriage. They had been putting up a new dwelling-house for themselves, and in this task much native string was necessary, so the girls came to her help.

The new Resident Commissioner for the Gilbert Islands, Mr. J. C. Barley, arrived at Beru on December 19th, and a public welcome was given him by the students, boys, girls, and staff. The Commissioner and his wife saw several of the classes at work, and saw the girls make baskets, mats, fans, etc. Mrs. Barley was presented with specimens of the girls' and women's needle-work and table mats. The visitors were delighted with their visit.

The work that the girls do for the domestic life of the school and for the upkeep of the compound may be judged from the fact that they sew about 300 sticks of thatch (about seventy to eighty leaves to each stick) each week with a few intervals throughout the year to help towards thatching the many houses on the station. They do the weekly washing, mending and ironing for all the 100 and more unmarried students, and high-school boys, in addition to their own. They also wash, iron and mend for the *John Williams* crew and officers.

* * *

First Church in Namau, Papua

IN November last the Church was opened. It is an imposing building among many scattered native buildings on a mud flat. It is fifty feet long and twenty-odd feet wide. Those who know the spasmodic methods of primitive peoples and how they select the lightest timbers for buildings, also how they work for one day and rest four or five, and how often one end of a house is approaching decay before the other

end is constructed, will agree with us that the erection of a building of the size enumerated above, of hardwood throughout, with split palm for flooring, and all without a European or Samoan hustler to drive them on, and without promise of remuneration of any kind—those who know these people will agree with us that the work that has been done is a big work. If we add that in this village there are only two men and one woman baptised into membership of the Church, and that these have been the leaders in the work, the building becomes more remarkable still.

The Society gave a few pounds weight of nails and little else towards the cost of building. This is the first church in the Namau district.

* * *

How preachers are "called"

In addition to the two men mentioned above, there is the case of another which deserves fuller description. We can remember the days when we first came to Urika, when this man was a chief hindrance to our work. Indeed he was often before us for various reasons, and we thought that his conversion would not be a likely thing. But as the years passed a change came, and we began to see that he was giving up some of his bad traits. We began taking him out with us at the time of our village visiting, and we sometimes asked him to address the villagers. From what he said to them at these times we could see that his mind was being worked upon by a Power other than ours. Baptism and full Church membership followed, and for a while he went out every Sunday to neighbouring villages to spread the Good News. During the week he was a paid worker on the station.

We came to realise that he was too good a man to keep on the head station, so one evening we called him and his wife to our house in order to have a talk about the matter. I asked them right away if they would like to go back to their village and spread the knowledge of the Gospel among their people. We pointed out that if they went they would have to support themselves. They would live their own normal village life, only that they would be different in that they would not now take part in any of the village customs which their knowledge of Christ led them to believe were wrong.

Without any hesitation, and with eyes

aglow, they both said they wished to go. That was five months ago, and since then we have visited them frequently and have found that the villagers rally round them remarkably. The testing time will come later when the novelty has worn off, but we have every confidence that they will stand firm. (From *E. Moir Smith, of Urika.*)

* * *

Christian "sorcery"

The Rev. R. Lister Turner, M.A., of Delena, Papua, who is now in England, tells a story of his deacons:—

"Four days ago, just after sunset, Kone, the new deacon of our church, and himself a village councillor, rushed up out of breath and informed me that the Poukama villagers were armed and were attacking Noe Avia of Delena, the senior deacon. On going down I found that the excitement had somewhat subsided, though in the gathering darkness it was not very easy to see how much damage had been done, and it was difficult to hear what had transpired, as nearly everyone was trying to give his version of what had happened. Noe Avia's house had been somewhat severely dealt with, and Noe's brother was standing near, evidently anxious to be taken notice of. He had been struck on the back of the head with a club. Several other of the village worthies were also implicated in the disturbance—one of the Poukama councillors, the third deacon of our church, the Roman Catholic teacher and others, all of whom had armed themselves with the intention of doing serious bodily harm to Noe Avia.

"The reason for the disturbance was that a girl against her will had been offered in marriage some six months ago to a young man in Poukama, but the girl had other ideas, and when a kind brother-in-law insulted her, her father took her away and finally she herself eloped with a nephew of Noe Avia's. Noe Avia was blamed for aiding and abetting the elopement, but apparently without justification.

"Incidentally, some of the Poukama folk



Papuans at work in the bush.

informed me that Noe Avia had been practising sorcery a few months before. This charge of sorcery is interesting, for what actually did happen was reminiscent of the injunction given to the early Church for the sick, 'to call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord.' Noe Avia and a church member had gone to the sick man. The latter had read a passage of Scripture and offered prayer. Noe Avia then made an embrocation consisting of crushed ginger root, tobacco juice, and expressed coconut milk, with which he rubbed the patient's body. This prescription had been given to him by a Rarotongan teacher years ago, and was said to be similar to iodine in its effects. In any case the patient felt better after the application of the embrocation, and was soon well again."

THE FINANCIAL POSITION.

The published accounts for the year which ended on March 31st, 1934, show that there was a deficit of £13,767, due to diminished contributions at a time when the Board had, in its budget, estimated for an increase of £4,000. The expenditure had been reduced by £5,000, and further reductions are in contemplation. The Directors have re-affirmed their determination to balance income and expenditure, and have extended to the year 1937 the time by which their plans are to reach completion.

THE READER'S GUIDE



Race Economics in South Africa.—By W. C. Ballinger. (Hogarth Press, 1s. 6d.)

This is the latest addition to the "Day to Day Pamphlets" published by the Hogarth Press. Mr. Ballinger is one of the best informed men in South Africa on the economic position of the Native African, and he has packed a great deal into the sixty-seven pages of this booklet. He stands fearlessly for "the equal right of all men to the opportunity to realise the best that is in them." And it is not easy to stand for that position in South Africa where race relationships are so embittered. Mr. Ballinger believes that the native people will find economic emancipation through the organisation of native co-operative societies.

A. M. C.

The African To-day.—By D. Westermann. (Oxford University Press, 7s. 6d.)

This book is certain to rank immediately as a standard work on Africa. Dr. Westermann, a former German missionary in West Africa, and more recently Professor of African languages in the University of Berlin, and Director of the International Institute of African Languages and Cultures, is recognised on all hands as the foremost living Africanist.

Those who enjoyed E. W. Smith's "Golden Stool," will find this book to their liking. Its approach is that of the Christian Anthropologist, and it enables the reader to look at life through African eyes. Dr. Westermann helps us, for example, to understand the emotional and almost mystical relationship that exists between an African and his cattle. He makes it quite clear that while an African pays a bride-price at his marriage, he does not "buy" his wife. He helps us to understand how real the supernatural world is to the African, and how it interpenetrates the life that now is. Dr. Westermann's chapters on "Education and Missions," and on tribal disintegration are full of insight and ripe wisdom. Here is a scholarly, wise and Christian book which would make an admirable Christmas present to a missionary in Africa or to a board-member of a missionary society at home.

A. M. C.

Charles W. Abel of Kwato. By Russell W. Abel. (Oliphants, 7s. 6d., postage 6d.)

Charles Abel was appointed a missionary of the Society in Papua in 1890. He was a man after Chalmers's own heart. "I met Charles," Tamate wrote to Mrs. Abel, "and he sustained all I heard about him. I am astonished at your fearlessness in having him, only I fancy he is worth taming."

Charles Abel was on a visit to England in 1930 when he was run down by a motor car in a Surrey lane, and fatally injured. His many friends have been expecting this book and will welcome it on every ground. It is a fine record of forty years of crowded life in Papua, amongst a wild and lovable people who responded quickly to Abel's message and qualities.

Charles Abel is a living, vivid figure in these pages, so ably written by Russell, his younger son. Whether he is playing county cricket in England, or on the

famous cricket field at Kwato made from a reclaimed swamp; whether he is "facing revolvers pointed by his own angry countrymen, in order to speak out for some Papuans," talking to cannibals, or organising industrial work at Kwato, he is always doing things heartily, as unto the Lord. "We are not here to make savages religious," he wrote. "We are here to make these weak, foolish, superstition-bound people strong, Christian men."

God was able to use him as His instrument for the changing of the lives of Papuan cannibals. One such was Daniela, a chief, who before a communion service, stood up and said, "We are one in Christ. A few years ago I longed for vengeance and yearned for Paola's life. I captured and ate his people as he did mine. Now we shall soon kneel together and remember how Christ died for us."

Such a book could well be given to an adventure-loving boy with no use for religion. Religion was not to Charles Abel a thing apart, to be practised only in church or on Sundays—it was the whole of life—preaching, boat-building, praying, playing cricket. Adventures he had in plenty—but above all his whole life was an adventure in the service of Christ.

The Origin of International Rivalry in Samoa.

—By Sylvia Masterman. 1934. (Allen & Unwin, 10s. 6d.)

All the present unrest in Samoa can be traced to fear of the Government policy in regard to the copra trade.

Miss Masterman has explained in a very clear way the gradual development of trade which finally involved the Governments of Europe and America in the affairs of Samoa and led to the partition of the islands between Germany and America.

She has, however, done less than justice to herself in some points. There is a tendency to belittle the efforts of the early missionaries, as though they should have been able to do things in Samoa as they would be done to-day at home with modern machinery. The missionaries introduced presses for extracting oil from copra. Miss Masterman said, "The presses invented by the missionaries were primitive." One wonders what she expected.

Unfortunately she has fallen into the much graver error of maligning the character of the Samoan people generally by talking about the "idle Samoan," and the "laziness of the natives." It really is time that writers on Pacific subjects should cease to repeat this misconception. Samoans are only lazy because they won't slave for wages they do not want in order to make white foreigners rich.

It is a pity, too, that the impression is conveyed that the Samoans are made to live in plastered houses and neglect their own ideal homes. As a matter of fact, after a century of contact with white traders it is remarkable how few foreign houses there are and how well the Samoans have preserved their own particularly suitable houses.

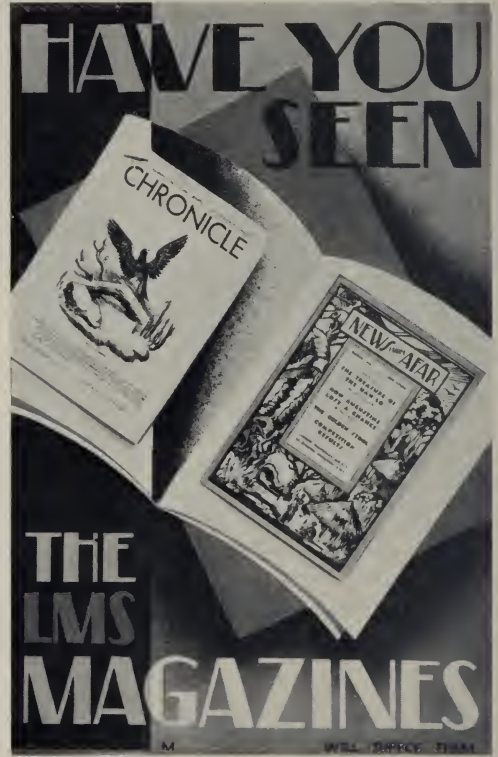
Anyone interested in Samoa will find this book worth studying.

THE LONDON MISSIONARY SOCIETY'S MAGAZINES

THE CHRONICLE, 24 pages monthly, illustrated. Price Twopence. Also a Welsh Edition, containing 4 pages Welsh in addition. Price Twopence.
 NEWS FROM AFAR. 16 pages monthly, illustrated, for boys and girls. Price One Penny.
 UNIVERSAL BROTHERHOOD. A free inset for local magazines. 4 pages 4to. Issued quarterly.
 Literary Superintendent : Rev. EDWARD SHILLITO, M.A. Managing Editor : Mr. DAVID CHAMBERLIN, 42, Broadway, Westminster, S.W.1.

THERE is being sent out to everyone concerned with the distribution of the L.M.S. Magazines a letter making suggestions for the increased circulation of *The Chronicle* and *News from Afar*. We have now available a small coloured poster which should greatly help the local agents in this work. The design is reproduced opposite. Placed in the church lobby with specimens of the current issues of the magazines fastened near it for examination, the new poster will be an effective reminder of the Society's work. Copies are being sent out with the parcels of August magazines. Local secretaries are asked to see that they are made good use of.

There is an urgent need for a rapid increase in the number of readers of *The Chronicle*. At present nine-tenths of the members of our supporting churches in Great Britain do not read that magazine. To introduce it to their notice and to secure them as readers is a service of the highest importance to the Kingdom of God. Such an increase is one of the things which will make advance possible. New readers can begin at any time. Write to L.M.S. Headquarters now for free specimen copies, and ask people to start with next issue.



General Statistical Summary, 1934

FIELDS.	MISSIONARIES.		NATIVE AGENTS.						Church Members.		Native Adherents.	SUNDAY SCHOOLS.		SCHOOLS.				LOCAL CONTRIBUTIONS.						
	Men.	Women.	Ordained.	Unordained Men.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	M.	W.	No.		Scholars.	Schools.	Scholars.	Fees.	Scholars.	Fees.							
1. INDIA	41	41	69	323	1463	131	499	14265	13130	161117	931	34907	795	35670	£ 10915	s. 4	d. 0	20982	£ 3640	s. 17	d. 6	14777	15	6
2. CHINA	52	51	37	133	260	89	166	7439	5330	11457	109	5494	113	5317	15321	4	0	2972	—	—	—	21543	1	—
3. AFRICA	22	12	19	137	288	—	25	4972	11526	21561	153	7764	247	7811	2296	13	8	5447	1652	16	11	4659	16	6
4. MADAGASCAR ..	15	7	496	2688	214	—	37	16775	24804	208879	747	38719	138	5312	1898	0	3	4448	532	12	7	18582	11	11
5. SOUTH SEAS ..	15	5	293	275	—	—	—	9066	10214	42472	345	17391	283	7577	123	15	0	5790	196	10	0	26840	17	1
6. PAPUA	13	2	74	41	—	—	—	2643	2250	9530	110	8562	104	9052	—	—	—	—	—	—	—	791	14	7
TOTALS	158	118	1019	3597	2225	220	727	55160	67254	455016	2395	112837	1680	70739	30554	16	11	39639	6022	17	0	87195	16	11

		£	s.	d.
Local Contributions
School Fees
Medical Mission Receipts
		166164	13	9

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